

Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR IR IRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G
c ch j jh J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
z S s h

saMsArulaitE-sAvEri

In the kRti ‘saMsArulaitE’ – rAga sAvEri, zrI tyAgarAja states that it makes no difference if one is a family man provided he always remembers the Lord and surrenders fruits of all actions to Him.

- P saMsArul(ai)tE(n)Em(a)yya zikhi
piJch(A)vataMsuD(e)duTa(n)uNDaga
- A hiMs(A)dul(e)lla rOsi haMsAdula kUdi
prazaMsa jEyucun(E) proddu
kaMs(A)rini nammuvAru (saM)
- C1 jnAna vairAgyamulu hInam(ai)n(a)TTi bhava
kAnanamuna tirugu mAnavulu sadA
dhyAna yOga yutulai nI nAmamu palkucu
nAnA karma phalamu dAnamu sEyuvAru (saM)
- C2 krUrapu yOcanalu dUru jEsi tana
dAra putrula paricArakula jEsi
sAra rUpuni pAda sArasa yugamula
sAre-sAreku manasAra pUjiJcuvAru (saM)
- C3 bhAgavatula kUdi bhOgamul(e)lla
harikE kAvimpucunu vINa gAnamulatO(n)-
Agama caruni zrI rAgamuna pADucu
tyAgarAja nutuni bAguga nammuvAru (saM)

Gist

O Lord!

How does it matter even if people live with family, if Lord kRSNa – adorned with peacock feather on the crest – is in front of them?

Those people - who at all times trust Lord kRSNa – enemy of kaMsA - by (a) abandoning causing injury (to others) and all such acts, (b) joining the company of Self-realised, and (c) extolling Him - even if they live with their families, how does it matter?

1. Those people - who are wandering in such jungle of Worldly Existence which is devoid of true knowledge and indifference to Worldly objects, if they become relinquishers of the fruits of various actions, (a) by being endowed with yOga and meditation, and (b) chanting always Your names - even if they live with family, how does it matter?

2. Those people - who always whole-heartedly worship the Lotus Feet of the Lord - of the form of essence of everything – by (a) rebuking cruel thoughts from the mind, and (b) engaging one's wife and children in the service of the Lord - even if they live with family, how does it matter?

3. Those people - who totally trust the Lord - praised by this tyAgarAja - by (a) joining the company of great devotees, (b) surrendering all enjoyments to Lord hari, and (c) singing the glory of Lord - the indweller of the treatises – in the best tunes to the accompaniment of lute music - even if they live with family, how does it matter?

Word-by-word Meaning

P O Lord (ayya)! how does it matter (Emi) even if (aitEnu) people live with family (saMsArulu) (saMsArulaitEnEmayya),
if Lord kRSNa – adorned with peacock (zikhi) feather (piJcha) on the crest (avataMsuDu) – is (uNDaga) in front (eduTanu) of them (piJchAvataMsuDeduTanuNDaga)?

A Abandoning (rOsi) causing injury (hiMsa) (to others) and all (ella) such acts (Adula) (hiMsAdulella),
joining the company (kUDi) of Self-realised (haMsAdulu) (haMsAdula),
those who at all (E) times (proddu) trust (nammuvAru) Lord kRSNa – enemy (ari) of kaMsa (kaMsAri) (kaMsArini) by extolling (prazamSa jEyucunu) (jEyucunE) Him,
how does it matter even if they live with their families?

C1 Those people (mAnavulu),
who are wandering (tirugu) in such (aTTi) jungle (kAnanamuna) of Worldly Existence (bhava) which is devoid of (hInamaina) (hInamainaTTi) true knowledge (jnAna) and indifference to Worldly objects (vairAgyamulu),
become relinquishers (dAnamu sEyuvAru) of the fruits (phalamu) of various (nAnA) actions (karma) ,
by being endowed with (yutulai) yOga and meditation (dhyAna), and
chanting (palkucu) (literally speaking) always (sadA) Your (nI) names (nAmamu),
even if they live with family, how does it matter?

C2 Rebuking (dUru jEsi) cruel (krUrapu) thoughts (yOcanalu) from the mind,
engaging (jEsi) one's (tana) wife (dAra) and children (putrula) in the service (paricArakula) (literally servants) of the Lord,
those people who always (sAre-sAreku) whole-heartedly (manasAra) worship (pUjiJcuvAru) the Lotus (sArasa) Feet (pada yugamula) of the Lord of the form (rUpuni) of essence (sAra) of everything,
how does it matter even if they live with family?

C3 Joining the company (kUDi) of great devotees (bhAgavatula),
surrendering (kAvimpucunu) (literally make over) all (ella) enjoyments (bhOgamulu) (bhOgamulella) to Lord hari (harikE),
singing (pADucu) the glory of Lord - the indweller (caruni) of the treatises (Agama) – in the best (zrI) tunes (rAgamuna) to the accompaniment of lute (vINa) music (gAnamulatOnu) (gAnamulatOnAgama),

those people who totally (bAguga) (literally nicely) trust (nammuvaru)
the Lord praised (nutuni) by this tyAgarAja,
how does it matter even if they live with family?

Notes –

A – haMsa – Another form of ‘ahaMsa’ – ‘I am that’ wherein ‘that’ refers to paramAtmA. Please refer to kRti of sadAziva brahmEndra – ‘khElati piNDANDE’ wherein he mentions ‘haMsas-sOhaM sOhaM-haMsamiti’.

C1 - karma phalamu dAnamu sEyuvaru – In this regard, the following verse from zrImad bhagavat gItA, Chapter 5 is relevant –

yuktaH karma phalaM tyaktvA zAntimApnOti naiSThikIM |
ayuktaH kAma kArENa phale saktO nibadhyatE || 12 ||

"The well-poised, forsaking the fruit of action, attains peace, born of steadfastness; the unbalanced one, led by desire, is bound by being attached to the fruit (of action)." (Translation by Swami Swarupananda)

C1 – mAnavulu – yOga yutulai – This is how it is given in the book of TKG. However, in the books of CR and TSV/AKG, these words are given as ‘mAnavuDu’ and ‘yOga yutuDai’. As the whole kriti is in plural form, the version given in the book of TKG seems to be appropriate. Any Suggestions ???

C3 – zrI rAgamuna – this is how it is given in all books other than that of TSV/AKG, wherein it is given as ‘rAgamuna’. This needs to be checked. Any suggestions ???

C3 – zrI rAgamuna - In the books of TKG and CR, this has been taken as the specific rAga – zrI rAga; however, even the current kRti is not in that rAga. Therefore, experts may comment whether the word refers to a specific rAga.

Devanagari

प. संसारु(लै)ते(ने)(म)य्य शिखि

पि(ञ्छा)वतंसु(डे)दुट(नु)ण्डग

अ. हि(म्सा)दु(ले)ल रोसि हं(सा)दुल कूडि

प्रशंस जेयुचु(ने) प्रोदु

कं(सा)रिनि नम्मुवारु (सं)

च1. ज्ञान वैराग्यमुलु हीनमै(न)ट्टि भव

काननमुन तिरुगु मानवुलु सदा

ध्यान योग युतुलै नी नाममु पल्कुचु

नाना कर्म फलमु दानमु सेयुवारु (सं)

च2. क्रूरपु योचनलु दूरु जेसि तन

दार पुत्रुल परिचारकुल जेसि

सार रूपुनि पाद सारस युगमुल

सारे-सारेकु मनसार पूजिञ्चुवारु (सं)

చ3. భాగవతుల క్కడి భోగము(లే)ళ్ల
హరికె కావిమ్మచును వీణా గానములతో-
(నా)గమ చరుని శ్రీ రాగమున పాడుచు
త్యాగరాజ నుతుని బాగుగ నమ్మువారు (సం)

English with Special Characters

pa. saṁsāru(lai)tē(nē)(ma)yya śikhi
pi(ñchā)vatamsu(ḍe)duṭa(nu)ṇḍaga
a. hi(msā)du(le)lla rōsi haṁ(sā)dula kūḍi
praśamsa jēyucu(nē) proddu
kaṁ(sā)rini nammuvāru (saṁ)
ca1. jñāna vairāgyamulu hīnamai(na)ṭṭi bhava
kānanamuna tirugu mānavulu sadā
dhyāna yōga yutulai nī nāmamu palkucu
nānā karma phalamu dānamu sēyuvāru (saṁ)
ca2. krūrapu yōcanalu dūru jēsi tana
dāra putrula paricārakula jēsi
sāra rūpuni pāda sārasa yugamula
sāre-sāreku manasāra pūjiñcuvāru (saṁ)
ca3. bhāgavatula kūḍi bhōgamu(le)lla
harikē kāvimpucunu vīṇā gānamulatō-
(nā)gama caruni śrī rāgamuna pāḍucu
tyāgarāja nutuni bāguga nammuvāru (saṁ)

Telugu

ప. సంసారు(లై)తే(నే)(మ)య్య శిఖి
పి(ఞ్చా)వతంసు(డె)దుట(ను)ణ్ణగ
అ. హి(మా)దు(లె)ల్ల రోసి హం(సా)దుల కూడి
ప్రశంస జేయుచు(నే) ప్రొద్దు
కం(సా)రిని నమ్మువారు (సం)

- చ1. జ్ఞాన వైరాగ్యములు హీనమై(న)ట్టి భవ
కాననమున తిరుగు మానవులు సదా
ధ్యాన యోగ యుతులై నీ నామము పల్కుచు
నానా కర్మ ఫలము దానము సేయువారు (సం)
- చ2. క్రూరపు యోచనలు దూరు జేసి తన
దార పుత్రుల పరిచారకుల జేసి
సార రూపుని పాద సారస యుగముల
సారె-సారెకు మనసార పూజిజ్జువారు (సం)
- చ3. భాగవతుల కూడి భోగము(లె)ల్ల
హరికే కావిమ్ముచును వీణ గానములతో-
(నా)గమ చరుని శ్రీ రాగమున పాడుచు
త్యాగరాజ నుతుని బాగుగ నమ్మువారు (సం)

Tamil

- ప. టమ్సాఱు(ఱల)తే(ఱే)మయ్య **ఱికి**²
పిఱ్ఱ(శా²)వతమ్సా(డె³)తు³డ(ఱు)ణ్డ³క్³
- అ. ఱ్ఱిమ్(సా)తు³(లె)ల్ల రోఱి ఱ్ఱమ్(సా)తు³ల క్కడి³
పర**ఱమ్**స జ్ఱేయ్క(ఱే) పరొత్తు³
కమ్(సా)ఱిని నమ్మవారూ (ఱమ్)
- శ1. ఱ్ఱాఱ వైరాక్యమూల ఱ్ఱీఱఱే(ఱ)డ్డి ప⁴వ
కాఱఱఱమూఱ తిరుక్కు³ మాఱవ్వు ఱతా³
త్త⁴యాఱ యోక్కు³ య్తుఱై నీ నామమూ పల్కుక్కు
నాఱా కర్మ ప²లమూ తా³ఱమూ ఱ్ఱేయ్కవారూ (ఱమ్)
- శ2. క్కరూరప యోశఱఱు తూ³రూ జ్ఱేఱి తఱ
తా³ర పుత్తరూల పరిశారకూల జ్ఱేఱి
సార రూపుని పాత్³ సారస య్కు³మూల
సారె-సారెక్కు మఱసార ప్పజ్జిఱ్ఱక్కువారూ (ఱమ్)
- శ3. పా⁴క్కువతుల క్కడి³ పో⁴క్కుమూ(లె)ల్ల
ఱ్ఱిఱిక్కే కావిమ్పుక్కుఱు వీణా కా³ఱమూలతో-
(ఱా)క్కుమ శరూని ప్పరీ రాక్కుమూల పాడు³క్కు
త్తయాక్కుర్రాజ్జ న్నుతుని పా³క్కుక్కు నమ్మవారూ (ఱమ్)

ఇల్లఱత్తిన రారాఱెఱ్ఱవయ్యా,
మయిఱ్ఱీలి యణివో ఱెఱిఱిలిరుక్కు?

తుఱ్ఱపుఱత్తలకీయవఱ్ఱైత్తు తుఱ్ఱత్తు,
మఱ్ఱమూఱఱ్ఱ్ఱోరూడఱ్ఱ క్కడి, (ఇఱైవఱిఱ్ఱ)
పక్కుమ్ పాడిక్కుకొఱ్ఱ్ఱు, ఱవ్వమయమూమ్,
క్కుశ్శఱైక్కు వతైత్తోఱై నమ్మవోఱ్ఱ
ఇల్లఱత్తిన రారాఱెఱ్ఱవయ్యా,

ಮಯಿರ್ದಿಲಿ ಯಣಿವೋನಿತಿರಲಿರುಕ್ಕ?

1. ಮೆಯ್ಯನಿವು, ಲಕಪ್ ಬರ್ನಿನ್ಮ ಅರ್ಹತಾಕಿಯ,
ಪಿರವಿಯೆನು ಅದವಿಯಿಲ್ ತಿರಿಯು ಮನಿತರ್ಕ್ಕ,
ಁವಮಯಮು, ತಿಯಾನಮು ಯೋಕಮುಡೆತ್ತೋರಾಕಿ,
ಁನತು ಬೆಯರಾಪ್ ಬರ್ನುತ್ತುಕೊಂಡು,
ಅನತು ಕರುಮಂಗಳಿನ್ ಬಯನ್ಕಲೆತ್ತ ತುರಬ್ಬಾರ್
ಇಲ್ಲಹತ್ತಿನ ರಾನಾಲೆನ್ನವಯ್ಯಾ,
ಮಯಿರ್ದಿಲಿ ಯಣಿವೋನಿತಿರಲಿರುಕ್ಕ?

2. ಕೂಡುಂ ಁಣ್ಣಂಗಳೆ ಅಕರ್ನಿ, ತನತು
ಮನವಿ ಮಕ್ಕಲೆತ್ತ ತೂಂಡರಾಕ್ಕಿ,
ಸಾರಮ್ ನಿಯೆಯುರುವತ್ತೋನಿನ್ ತಿರುವುಡ್
ತಾಮರಾ ಇಣಿಯಿನೆ, ಁವಮಯಮು,
ಮನತಾರ ವುಡಿಬಿರುವಾರ್
ಇಲ್ಲಹತ್ತಿನ ರಾನಾಲೆನ್ನವಯ್ಯಾ,
ಮಯಿರ್ದಿಲಿ ಯಣಿವೋನಿತಿರಲಿರುಕ್ಕ?

3. ಸೀರಿಯಾರಾಕ್ ಕೂಡಿ, (ಲಕ) ಇನ್ಬಂಗಳೆ
ಅರಿಕ್ಕೇ ಅರ್ಬಂಪಿತ್ತು, ವೇಣೆ ಇಸೆಯುಡನ್,
ಅಕಮಂಗಳೂಂಗಳೆವೋನಾ, ಸಿರನ್ತ
ಇರಾಕಂಗಳಿಲ್ ಬಾಡುಕ್ಕೊಂಡು, ತಿಯಾಕರಾಸನಾಲ್
ಬೂರ್ಬಂಪೆರ್ನೋನಾ, ನನ್ಕು ನಂಪುವಾರ್
ಇಲ್ಲಹತ್ತಿನ ರಾನಾಲೆನ್ನವಯ್ಯಾ,
ಮಯಿರ್ದಿಲಿ ಯಣಿವೋನಿತಿರಲಿರುಕ್ಕ?

ಮಯಿರ್ದಿಲಿ ಯಣಿವೋನ್ - ಕಣ್ಣನ್
ಕಂಞನಾಕ್ ವತೆತ್ತೋನ್ - ಕಣ್ಣನ್

Kannada

ಪ. ಸಂಸಾರು(ಲೈ)ತೇ(ನೇ)(ಮ)ಯ್ಯ ಶಿವಿ

ಪಿ(ಁ)ವತಂಸು(ಡೆ)ದುಟ(ನು)ಣ್ಣ

ಅ. ಹಿ(ಮ್ನ)ದು(ಲೈ)ಲ್ಲ ರೋಸಿ ಹಂ(ಸಾ)ದುಲ ಕೂಡಿ

ಪ್ರಶಂಸ ಜೇಯುಚು(ನೇ) ಪ್ರೊಡ್ಡು

ಕಂ(ಸಾ)ರಿನಿ ನಮ್ಮವಾರು (ಸಂ)

ಚ. ಜ್ಞಾನ ವೈರಾಗ್ಯಮುಲು ಹೀನಮೈ(ನೆ)ಟ್ಟಿ ಭವ

ಕಾನನಮನ ತಿರುಗು ಮಾನವುಲು ಸದಾ

ಧ್ಯಾನ ಯೋಗ ಯತುಲೈ ನೀ ನಾಮಮು ಪಲ್ಲುಚು

ನಾನಾ ಕರ್ಮ ಫಲಮು ದಾನಮು ಸೇಯುವಾರು (ಸಂ)

ಚ೨. ಕ್ರೂರಪು ಯೋಚನೆಲು ದೂರು ಜೇಸಿ ತನೆ

ದಾರ ಪುತ್ರಲ ಪರಿಚಾರಕುಲ ಜೇಸಿ

ಸಾರ ರೂಪುನಿ ಪಾದ ಸಾರಸ ಯುಗಮುಲ

ಸಾರಿ-ಸಾರಿಕು ಮನಸಾರ ಪೂಜಿಜ್ಜುವಾರು (ಸಂ)

ಚ೩. ಭಾಗವತುಲ ಕೂಡಿ ಭೋಗಮು(ಲಿ)ಲ್ಲ

ಹರಿಕೇ ಕಾವಿಮ್ಪುಚುನು ವೀಣಾ ಗಾನಮುಲತೋ-

(ನಾ)ಗಮ ಚರುನಿ ಶ್ರೀ ರಾಗಮುನ ಪಾಡುಚು

ತ್ಯಾಗರಾಜ ನುತುನಿ ಬಾಗುಗೆ ನಮ್ಮುವಾರು (ಸಂ)

Malayalam

ಪ. ಸುಂಸಾರು(ಲೇ)ತೇ(ಗೇ)(ಮ)ಯ್ಯ ಉಿವಿ

ಪಿ(ಣ್ಣೊ)ವತಂಸು(ಓ)ರುಡ(ನ್)ಗ್ಗು

ಅ. ಹಿ(ಮ್ಸಾ)ರು(ಲೇ)ಲ್ಲ ರೋಸಿ ಹಂ(ಸಾ)ರುಲ ಕ್ಕುಡಿ

ಪ್ರಶಂಸ ಜೇಯ್ಚು(ಗೇ) ಪ್ರಾಡ್ರು

ಕಂ(ಸಾ)ರಿನಿ ನಮ್ಮುರಾಕು (ಸಂ)

ಪ1. ಅಣ್ಣಾ ವವರಾಗ್ಯಮ್ಪುಲ ಹಿಗ್ಗಿಣ್ಣಿ(ಗ)ತ್ತಿ ಡವ

ಕಾಣಗಮ್ಪುಲ ತಿರುಗು ಮಾಗ್ವುಲ ಸರಾ

ಯ್ಯಾಣ ಯೋಗ ಯುತುಲೇ ನೆಗ್ಗಿಣ್ಣಿ ಪಲ್ಕುಚು

ನಾಣಾ ಕರ್ಮ ಹಲಮ್ಪು ಡಾಣಮ್ಪು ಸೇಯ್ವಾರು (ಸಂ)

ಪ2. ಕ್ಕೂರಪ್ಪ ಯೋಚನಲ್ಪು ರ್ಕು ಜೇಸಿ ತನ

ರಾರ ಪುತ್ರಲ ಪರಿಚಾರಕುಲ ಜೇಸಿ

ಸಾರ ರೂಪುನಿ ಪಾದ ಸಾರಸ ಯುಗಮುಲ

ಸಾರಿ-ಸಾರಿಕು ಮನಸಾರ ಪೂಜಿಜ್ಜುವಾರು (ಸಂ)

ಪ3. ಡಾಗವತುಲ ಕ್ಕುಡಿ ಡಾಗಮ್ಪು(ಲೇ)ಲ್ಲ

ಹರಿಕೇ ಕಾವಿಮ್ಪುಚುನು ವೀಣಾ ಗಾನಮುಲತೋ-

(ನಾ)ಗಮ ಚರುನಿ ಶ್ರೀ ರಾಗಮುನ ಪಾಡುಚು

ತ್ಯಾಗರಾಜ ನುತುನಿ ಬಾಗುಗೆ ನಮ್ಮುವಾರು (ಸಂ)

Assamese

প. সংসার(লৈ)তে(নে)(ম)য়্য শিখি

পি(জ্ঞা)বতংসু(ডে)দুট(নু)গুগ

অ. হি(ম্‌সা)দু(লে)ল্ল বোসি হং(সা)দুল কুডি

প্রশংস জেয়ুচু(নে) প্রোদু

কং(সা)ৰিনি নম্মুৱাকু (সং)

চ১. জ্ঞান বৈৰাণ্যমুলু হীনমৈ(ন)টি ভব
কাননমুন তিরুণ্ড মানবুলু সদা
ধ্যান যোগ য়ুতুলৈ নী নামমু পঙ্কচু
নানা কৰ্ম ফলমু দানমু সেয়ুৱাৰু (সং)

চ২. ক্ৰূৰপু য়োচনলু দূৰু জেসি তন
দাৰ পুত্ৰল পৰিচাৰকুল জেসি
সাৰ ৰূপুনি পাদ সাৰস যুগমুল
সাৰে-সাৰেকু মনসাৰ পূজিঞ্চুৱাৰু (সং)

চ৩. ভাগৱতুল কুডি ভোগমু(লে)ল্ল
হৰিকে কাৰি□চু নু ৰীণা গানমুলতো- (kāvimpucunu)
(না)গম চৰুনি শ্ৰী ৰাগমুন পাডুচু
অগৰাজ নুতুনি বাণুগ নম্মুৱাৰু (সং)

Bengali

প. সংসাৰু(লৈ)তে(নে)(ম)য়্য শিখি
পি(ষ্ণা)বতংসু(ডে)দুট(নু)ণ্ডগ
অ. হি(ম্‌সা)দু(লে)ল্ল ৰোসি হং(সা)দুল কুডি
প্ৰশংস জেয়ুচু(নে) প্ৰোদু
কং(সা)ৱিনি নম্মুৱাৰু (সং)

চ১. জ্ঞান বৈৰাণ্যমুলু হীনমৈ(ন)টি ভব
কাননমুন তিরুণ্ড মানবুলু সদা
ধ্যান যোগ য়ুতুলৈ নী নামমু পঙ্কচু
নানা কৰ্ম ফলমু দানমু সেয়ুৱাৰু (সং)

চ২. ক্ৰূৰপু য়োচনলু দূৰু জেসি তন
দাৰ পুত্ৰল পৰিচাৰকুল জেসি
সাৰ ৰূপুনি পাদ সাৰস যুগমুল

સારે-સારેકુ મનસાર પૂજિશ્ચુવારુ (સં)

૮૭. ભાગવતુલ કૃડિ ઢોગમુ(લે)લ્લ

હરિકે કાવિ□ચુનુ વીળા ગાનમુલતો- (kāvimpucunu)

(ના)ગમ ચરુનિ શ્રી રાગમુન પાડુચુ

આગરાજ નુતુનિ વાગુગ નમ્મુવારુ (સં)

Gujarati

૫. સંસારુ(લૈ)તે(ને)(મ)ય્ય શિખિ

પિ(ઞ્છા)વતંસુ(ડં)દુટ(નુ)૨૬ગ

અ. હિ(મ્સા)દુ(લે)લ્લ રોસિ હં(સા)દુલ કૂડિ

પ્રશંસ જેયુચુ(ને) પ્રોદુ

કં(સા)રિનિ નમ્મુવારુ (સં)

૪૧. જ્ઞાન વૈરાગ્યમુલુ હીનમૈ(ન)ટિટ ભવ

કાનનમુન તિરુગુ માનવુલુ સદા

ધ્યાન યોગ યુતુલૈ ની નામમુ પલ્લુચુ

નાના કર્મ ફલમુ દાનમુ સેયુવારુ (સં)

૪૨. કૂરપુ યોચનલુ દૂર જેસિ તન

દાર પુત્રુલ પરિચારકુલ જેસિ

સાર રૂપુનિ પાદ સારસ યુગમુલ

સારે-સારેકુ મનસાર પૂજિશ્ચુવારુ (સં)

૪૩. ભાગવતુલ કૂડિ ભોગમુ(લે)લ્લ

હરિકે કાવિમ્પુચુનુ વીળા ગાનમુલતો-

(ના)ગમ ચરુનિ શ્રી રાગમુન પાડુચુ

ત્યાગરાજ નુતુનિ બાગુગ નમ્મુવારુ (સં)

Oriya

૯. ઘંઘારૂ(લૈ)તે(ને)(મ)ય્ય શિખિ

પિ(ઞ્છા)વતંસુ(ડં)દુટ(નુ)૨૬ગ

અ. હિ(મ્સા)દુ(લે)લ્લ રોસિ હં(સા)દુલ કૂડિ

પ્રશંસ જેયુચુ(ને) પ્રોદુ

ਕੰ(ਬਾ)ਰਿਨਿ ਨਸ਼ੁਝਾਰੂ (ਬੰ)

੮੯. ਛਾਨ ਭੋਰਾਗਾਮੂਨੁ ਫਾਨਮੋ(ਨ)ਥਿ ਭਝ
ਕਾਨਨਮੂਨ ਚਿਰੂਗੁ ਮਾਨਝੂਨੁ ਬਧਾ
ਪਾਨ ਯੋਗ ਯੂਤੁਲੈ ਨਾ ਨਾਮਮੂ ਪਲਕੂਰੂ
ਨਾਨਾ ਕਰਮ ਫਲਮੂ ਦਾਨਮੂ ਸੇਯੁਵਾਰੂ (ਬੰ)

੯੦. ਕੂਰਧੁ ਯੋਰਨਨੁ ਧੂਰੂ ਭੇਬਿ ਚਨ
ਧਾਰ ਪੂਤੂਲ ਪਰਿਚਾਰਕੂਲ ਭੇਬਿ
ਬਾਰ ਰੂਪੁਨਿ ਪਾਧ ਬਾਰਬ ਯੂਗਮੂਲ
ਬਾਰੇ-ਬਾਰੇਕੂ ਮਨਬਾਰ ਪੂਭਿਝੁਝਾਰੂ (ਬੰ)

੯੧. ਭਾਗਝਤੂਲ ਕੂਥਿ ਭੋਗਮੂ(ਲੋ)ਲੂ
ਫੁਰਿਕੇ ਕਾਝਿਝੂਰੂ ਝੀਝਾ ਗਾਨਮੂਲਭੋ-
(ਨਾ)ਗਮ ਚਰੂਨਿ ਝੀ ਰਾਗਮੂਨ ਪਾਤੂਰੂ
ਭਾਗਰਾਭ ਨੂਤੂਨਿ ਕਾਗੂਗ ਨਸ਼ੁਝਾਰੂ (ਬੰ)

Punjabi

੫. ਸੰਸਾਰੁ(ਲੈ)ਤੇ(ਨੇ)(ਮ)ਯਜ ਸਿਖਿ

ਪਿ(ਵਛਾ)ਵਤੰਸੁ(ਡੇ)ਦੁਟ(ਨੁ)ਣਡਗ

ਅ. ਹਿ(ਮਸਾ)ਦੁ(ਲੇ)ਲਲ ਰੋਸਿ ਹੰ(ਸਾ)ਦੁਲ ਕੂਡਿ

ਪ੍ਰਸੰਸ ਜੇਯੁਚੁ(ਨੇ) ਪ੍ਰੋਦੁ

ਕੰ(ਸਾ)ਰਿਨਿ ਨੰਮੁਵਾਰੁ (ਸੰ)

੯੧. ਗਿਆਨ ਵੈਰਾਗਜਮੁਲੁ ਹੀਨਮੋ(ਨ)ਟਿਟ ਭਵ

ਕਾਨਨਮੁਨ ਤਿਰੁਗੁ ਮਾਨਵੁਲੁ ਸਦਾ

ਧਜਾਨ ਯੋਗ ਯੁਤੁਲੈ ਨੀ ਨਾਮਮੁ ਪਲਕੁਚੁ

ਨਾਨਾ ਕਰਮ ਫਲਮੁ ਦਾਨਮੁ ਸੇਯੁਵਾਰੁ (ਸੰ)

੯੨. ਕੂਰਪੁ ਯੋਚਨਲੁ ਦੁਰੁ ਜੇਸਿ ਤਨ

ਦਾਰ ਪੁਤੁਲ ਪਰਿਚਾਰਕੁਲ ਜੇਸਿ

ਸਾਰ ਰੂਪੁਨਿ ਪਾਦ ਸਾਰਸ ਯੁਗਮੁਲ

ਸਾਰੇ-ਸਾਰੇਕੁ ਮਨਸਾਰ ਪੂਜਿਵਚੁਵਾਰੁ (ਸੰ)

ਚੜ. ਭਾਗਵਤੁਲ ਕੂਡਿ ਭੋਗਮੁ(ਲੇ)ਲਲ

ਹਰਿਕੇ ਕਾਵਿਮਪੁਚੁਨੁ ਵੀਣਾ ਗਾਨਮੁਲਤੇ-

(ਨਾ)ਗਮ ਚਰੁਨਿ ਸ੍ਰੀ ਰਾਗਮੁਨ ਪਾਡੁਚੁ

ਤਜਾਗਰਾਜ ਨੁਤੁਨਿ ਬਾਗੁਗ ਨੱਮੁਵਾਰੁ (ਸੰ)